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part and deals with various theories of interpolation which advocates have fallen back on to defend their interpretations of the odes. Each ode is examined in its numerical order, with the chief suggestions of writers as to the interpretations which are found therein. The author's conclusions are almost wholly in favor of the unity of each ode, an original oneness of each of them throughout the whole collection.

The treatment throughout is scholarly, comprehensive, and clear, with only a hint now and then that the author is not widely experienced as a writer. This will cure itself in time.

SCHWAAB, EMIL. *Historische Einführung in das Achtzehngebiet*. (Beiträge zur Förderung christlicher Theologie, 17. Jahrgang, 5. Heft.) Gütersloh: Bertelsmann, 1913. 169 pages. M. 3.60.

When Titus took Jerusalem in 70 A.D. he almost stamped out ritual Jewish worship as carried on in the temple. Very soon thereafter there arose in synagogue worship a special prayer, used both in public and private worship, which was regarded as a kind of substitute for the offering which had already passed out of existence. This prayer (תפלה) was called the eighteenth prayer. How much more enlightening it would have been for the lay reader if the author had printed this prayer in full at the opening of his discussion! But he analyzes the elements of the prayer, treats its origin, development, and place in the service of today. Many instructive and interesting facts are recited as to its prime importance in Jewish worship in general.

BEER, G., AND HOLTZMANN, O. *Die Mischna-Text. Uebersetzung und ausführliche Erklärung*. Giessen: Töpelmann, 1914.

The indefatigable editors who are giving us the Mishna in a new and attractive edition are making rapid headway. Each successive part reveals the thoroughness guaranteed by the name and reputation of the individual authors who are doing the real work. Three new parts are now in hand, which are somewhat uneven in value, but still important each in its own sphere.

Kil'ajim (Verbotene Mischgattungen), by Karl Albrecht, is the fourth *Traktat* of I. Seder. Zeraim. The basis of this special Mishna is Deut. 22:9-11: "Thou shalt not sow thy vineyard with two kinds of seed, lest the whole fruit be forfeited, the seed which thou hast sown and the increase of thy vineyard. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mingled stuff, wool and linen together."

The Hebrew text of this *Traktat* was built up on Lowe's Codex Cambridge University Library Add. 470. 1; Codex Hamburg 18, and Strack's Codex Hebr. Bible Monacensis 95, besides some use of some of the older and first printed texts. Five pages of important textual variants appear in an appendix.

The whole work is divided into three parts: (1) against mixing of seeds, (2) against mixing of draught animals, (3) against wearing garments of mixed materials. The first occupies three times the space of both of the others together. The author rallies to his support in his exposition rabbinical Arabic and Syriac lore and with good effect. While quoting ancient authors he is fully abreast of the times in his use of the latest investigations of rabbinical and Arabic authors.

Rosch ha-schana (Neujahr), by Paul Fiebig, is the eighth *Traktat* of II. Seder. Mo'ed. The Hebrew text is based on several of the most ancient editions, including

Bomberg's (1520-23); on the three modern texts named above under *Kil'ajim*, and also on the Berlin MSS folio and quarto 567; Codex Kaufman in Budapest; and the Munich MS 140. Twelve solid pages of variants between the MSS are given in the Appendix.

To understand the later customs of this feast the author begins his discussion by gathering up the references and hints to the feast of the new moon in pre-exilic times, employing even the most recent discussions in the Babylonian field. In exilic and post-exilic times down to 500 B.C., and in Hellenistic times down to about 100 B.C. there are specific descriptions of this feast. Especially full is the discussion of the feast at the time of Christ, 100 B.C. to 100 A.D. Josephus, Philo, and others in that period render their contributions to the better understanding of the significance of this celebration. About three-fifths of the *Traktat* is given over to a tracing of the history of the New-Year feast from the first to the present.

The treatment of the *Traktat* proper is eminently sane and comprehensive, employing both ancient and modern sources, and giving the reader a dependable commentary.

Horajot (Entscheidungen), by Walter Windfuhr, is the tenth *Traktat* of IV. Seder. Neziqin. This less important section of the Mishna is based on Lowe's Cambridge MS, Strack's Munich MS No. 95, Goldschmidt's *Der babylonische Talmud*, Vol. VII, and a Bibliothèque Nationale Heb. MS No. 1337. Less than two pages of variants are found at the end of the volume.

This is a theologico-juristical document which deals with erroneous decisions or judgments and their makers, connected in thought with Lev., chap. 4. The commentary is quite linguistic, as it deals with the etymological treatment of words with very meager use of other cognates, and often rather scanty remarks. The real fact is that little attention has been given this section by other writers. The author had to fall back on his own available resources in his exposition.

NEW TESTAMENT

MONNIER, HENRI. *La mission historique de Jésus*. 2d ed. Paris: Fischbacher, 1914. xxxix+381 pages. Fr. 5.

After an introduction dealing with the question of the sources the writer treats his subject under four main topics, setting forth the character and activity of Jesus as "the Man," Revealer, Savior, and Redeemer. The characteristic title for Jesus is found in "the Man," the term commonly rendered "Son of Man." This term is said to denote or imply the pre-existence and the future transcendent Messiahship of Jesus. It follows that the kingdom is future and apocalyptic, though it may be said to be present in the person of Jesus. Redemption is through the voluntary death of Jesus, a death in which by sympathetic identification of himself with the people Jesus carried the full burden of the sins of men. The main value of Jesus for today is the religious value, in that he meets the universal and permanent need for redemption. The method of the book is described as the historical method, combining criticism and intuition. Perhaps intuition and traditional interpretation have had too much influence on the criticism. But critical details are presented with great fulness in the notes, which contain abundant references to the literature on points under discussion.